

Kitchin-Physick :
 O R,
 Advice to the P O O R,
 By way of
 DIALOGUE

Betwixt

Philanthropos, } Physician,
 Eugenius, } Apothecary,
 Lazarus, } Patient.

WITH

Rules and Directions, how to prevent Sick-
 ness, and cure Diseases by Diet, and such
 things as are daily sold in the Market :
 As also, for the better enabling of Nurses,
 and such as attend sick people ; there be-
 ing nothing as yet extant (though much
 desired) of this Nature.

Parve nec invidetur, &c. Ovid de Trist.

L O N D O N,

Printed for Dorman Newman, at the King's
 Arms in the Poultry, and at the Ship and Anchor
 at the Bridge-foot on Southwark-side, 1678.

**D: D. WILLIAMS'S LIBRARY
RED CROSS STREET
LONDON.**

GULIELMO,

Viri famigeratissimi

Gulielmi Whitmore, unico proli,

Necnon

Costæ suæ formosæ

Et

Castissimæ, Dominæ

Fran. Whitmore,

Filiolæ

Viri nobilis *Thomæ Whitmore*

Equitis Aurati, πατέρον hoc

T. C. Med. D. D.

IN all Dedications,
there is something of
de-

The Epistle

*design, self and interest;
and to be true to you, that
which made me single
you out for a shield and
shelter, was partly to
gratifie the Stationer,
who must needs thrive
and fare the better, for
coming under your Roof.
And had the Book, no o-
ther worth in it, than that
it bears so great a Flag
and Canvass, as the
name of your illustrious
Father, it were enough
to*

Dedictory.

to make it sell, and recompence the Reader for buying it.

Another End I have in it (though you do λαμπρὰς Epulari) is, to set before you some whole-some and necessary Directions for Diet; That being indeed, the best Physick and Physician, you and your Amiable Lady can ever hope to meet with, both to preserve your healths, and Prolong

The Epistle, &c.

long your Lives ; *which*
so much concerns the Poor
of this Town, City & Coun-
try, that they may call me
cruel, if I do not all I can,
that you may (to imitate
in true Charity and Mu-
nificence your Renown-
ed Ancestors) long live
and Prosper, which is the
most passionate desire of
your Servant and Neigh-
bour.

Thom. Cocke,

THE

A N
 Advertisement
 To the
 P A T I E N T.

W Hereas divers persons in,
 and about London.
 Some under the name and notion
 of Chymists : Others under the
 pretense of Charity, do delude and
 entice people to their daily destru-
 ction, to make use of their cheap,
 safe, and harmless Medicines (as
 they call them) though indeed (as
 hath been often made appear;)
 both dear and deadly ; promising
 also, and warranting cures, though
 incurable : And whereas also,
 'tis the opinion of divers sober
 B and

and considerate persons that one great cause hereof, is, because Colledge Physicians, and such as are approved, and have been Educated in the Universities, do not take more care of the poor; it being not in their power to pay both for Advice and Physick.

THis is therefore to certifie all persons whom it may concern, that there are several Physicians, and Persons of known integrity, who have voluntarily, for the good and welfare of the poor; undertaken to give all persons advice *gratis* that shall come unto them: And to write them bills to what Apothecaries they themselves think fit; or give them instructions what to do, or how to prepare Medicines themselves, that are not able or willing to make use of the Apothecary.

And

And that all things may be done to the greatest security and advantage of the Patient ; the aforesaid Physicians have not only set those Medicines they intend to make use of, at such low and mean rates, that none can imagine it is done for any other end than to gratifie the poor, and the Apothecary to have an honest lively-hood for his pains ; no Medicine exceeding six pence ; and some not above half so much. But also upon any occasion, either the Patient, or the said Apothecary in their behalf may have free access to any of the aforesaid Physicians.

Note.

*That you may be informed where,
at any time to speak with some
one or more of the Physicians*

above mentioned, at one Mr. Briggs, an Apothecary by Abchurch-Church, or near the Salmon in Spittle-fields; and 'tis hop'd, that in other out parts of the City, where there is most need and most poor, that some of the Honourable College of Physicians, will in their Christian care, and compassion to the poor, take the like care for the preservation of paupers, and preventing Mountebanks, Mechanics, silly women, and such like intruders on Physick.

N B.

N B.

NOW I am lanch'd, I expect nothing but storm and tempest: but, as yet, all that I could ever hear objected against any thing contained in this Advertisement, was, that the Medicines are *cheap*, and consequently (as some suggest) not *good*; as if God had not ordain'd things *necessary* for the preservation of the poor, as well as rich. This made the Philosopher thank Heaven, that it had made all *necessary* things *cheap* and easie to be attain'd; but all things *dear* and difficult, not *necessary*. Besides, if you consider that the intent of this undertaking, is in favour of the poor, there will

be little reason then for this querulous complaint.

Some again that would fain say something, will 'tis likely tell you, the dress and stile is too plain and poor, too mean, faint and feeble, to contend and meddle with *Goliath* among the Philistins. To this, I answer, that I did never fancy *new*, affected, and oftentimes non-sensick words for *old* matter: Or, to put the Reader to the trouble of learning Greek, only to understand the Title page of a Book, lately expos'd to the press call'd *ὁρθο-μεθόδος*: But above all things, I hate that sneaking trick with daring, doubtful, and difficult words to confound *sense*, hoping thereby to make them pass for *reason*: all which, being I think great crimes in our *Methodical* and *Orthodox Chymist*, I have endeavour-

deavoured to avoid them my self; or at least, I tell the Reader by another Character, or an, *i. e.* that I am not quite so silly, as not to be sensible of so great an error, where there is no necessity or cause, but vapouring.

Others, for want of better arguments, and to gratifie their own discontents, will it may be cavil at the subject matter, esteeming it below the state and *Grandeur* of a Physician, and more fit for some waiting Gentlewoman, Nurse, or Master of the Pantry : but this savours so strong of calumny, design and arrogance; that it stinks alive, and stands in need of nothing, but contempt and scorn to make it more odious; or else, I might produce Emperours, Kings and Queens, and the best of Physicians to be their Judges.

Some also peradventure will more gravely argue, from the bad consequents of this undertaking: but upon better thoughts certainly it will appear to them, that I have done nothing herein to the prejudice of any; the Emperick, the Searcher and Sexton only excepted: and what makes poor people run headlong to Mountebanks, silly Women, Mechanicks, Pseudo-Chymists, and their Graves, but that they have no other refuge to flee to in sickness, it being impossible for them (they say) to pay both for *advice* and *Physick*: 'Physick
' and Physicians, are only made
' for rich men, and wait on
' Princes, and receive gifts of
' Kings, but never thanks, nor
' prayers from him who hath
' no other *Fee*; all which with
Hesanna's may be prevented by
such

such an attempt as this; the advising them (especially where personal advice and visits cannot be had) to very little Physick, but rather to proper *Cordials*, and a *Diet* proper to their Disease, being the only safe, honest, easie, and effectual way, both to pacifie their just clamors, and prevent their dangers in being ruined by bold ignorant practitioners, which understand neither themselves nor Medicines they boast of; our Orthochymist, and author of the *salvum mentis*, (as the Learned calls it) being only excepted.

How justly herein do the poor complain and tell us, that the Art of Physick, which was instituted to save them, by the corruption of times, and intruders on Physick, by neglect of Magistrates, and want of personal visits, now ruines and destroys

stroyes them : and that they are deprived of life, by using (as they think) the means to preserve it : Is not Physick confest on all hands, a pernicious, a deadly, a dangerous thing, if it be not used as it ought ? Is it used, as it ought, without the Physician's visiting the Patient, or the Patient the Physician ? And is the poor Patient visited as he ought by the Physician ? without which, the Nurse, the Neighbour, the friend and messenger that comes from them is the Physician ; 'tis they indeed act his part : and if these guides mistake their Disease and Symptomes (as what else can be expected) where is Art and Medicine ? and is not this the common case of Paupers ?

For redressing of which (where visits cannot be had) there needs no more than such

a Negative as, *meddle not with Physick, or very little; but let nature alone with a peculiar Diet,* or only some well-prepared *Cordials* proper for your distemper: And in behalf of the poor, it were to be wish'd, that no such thing as *Physick*, (unless Diet; our *Ambrosiæas* or Cordial Spirits may deserve that name) might be permitted them, until Physicians be allow'd them, or encouraged by *authority* personally to inspect and visit them. And that this may not seem the bare conceit and opinion of *One*, who may be thought easily overtaken with meer *idæas*, whims and speculations (as I really think our Chymist is) I could *else* produce the voice of authority, and *suffrages* of the most eminent Physicians, for what I have said, although they have not in

a set Treatise, handled it in this manner ; which I readily acknowledge , (if this occasion would permit) stands in need of a greater volumn and more authentick Author : However , that I may a little comply with the mode and humour of times, and swagger in print as well as others ; give me leave (good Reader) to tell thee, that having been beholden to both Universities for my Education , and spent in this City almost twenty years in the practice of Physick ; I may I hope, among the croud and crew of votaries that daily attend the shrine of *Æsculapius*, be allow'd, *Locum Philosophandi* ; if not, I crave leave for my confidence, and yet, cannot but still remain confident, till some more generous hand than *Mempsis* (or in plain English Doctor G. T.) helps the poor to better

better cheer, than a few airy and empty Notions; that I have herein done them *no* wrnog, having given them, in this discourse on Diet, no worse than I use my self, and am sure will tend much to their preservation and welfare.

All that I have else to add in favour of my self, and for the Errata's of the Printer, is, that from my first perusing a late Book, entituled all in Greek *A Direct* (though in truth an indirect) *method of curing Chymically*; to the time of sitting this for the press, was not above eight or nine days; so that I hope all my own, and the errors of the Press, will at most amount to no more than a nine days wonder.

If any one think, I need not have been thus concern'd for this affair, I can tell him, if all
men

men had been of this mind, the Book, to which this relates, must have escap'd without any reproof, which in my opinion stands in as much need of correction, as any thing I ever met with, since I could distinguish between Truth and Errour: and the whole design of *this* in opposition to *that*, is, to offer a more direct and real way of curing and preserving the Patient; and if the Chymist dare say; 'tis no matter *what* we eat, or *what* we drink; I dare upon as good grounds say, 'tis no matter *whether* we eat, or *whether* we drink. There is something else I could say for my self; but that long Apologies have usually more of stick than stalk, and like *May*-poles, not only tall and long, but troublesome and fruitless.

But to say no more of these
Logo-

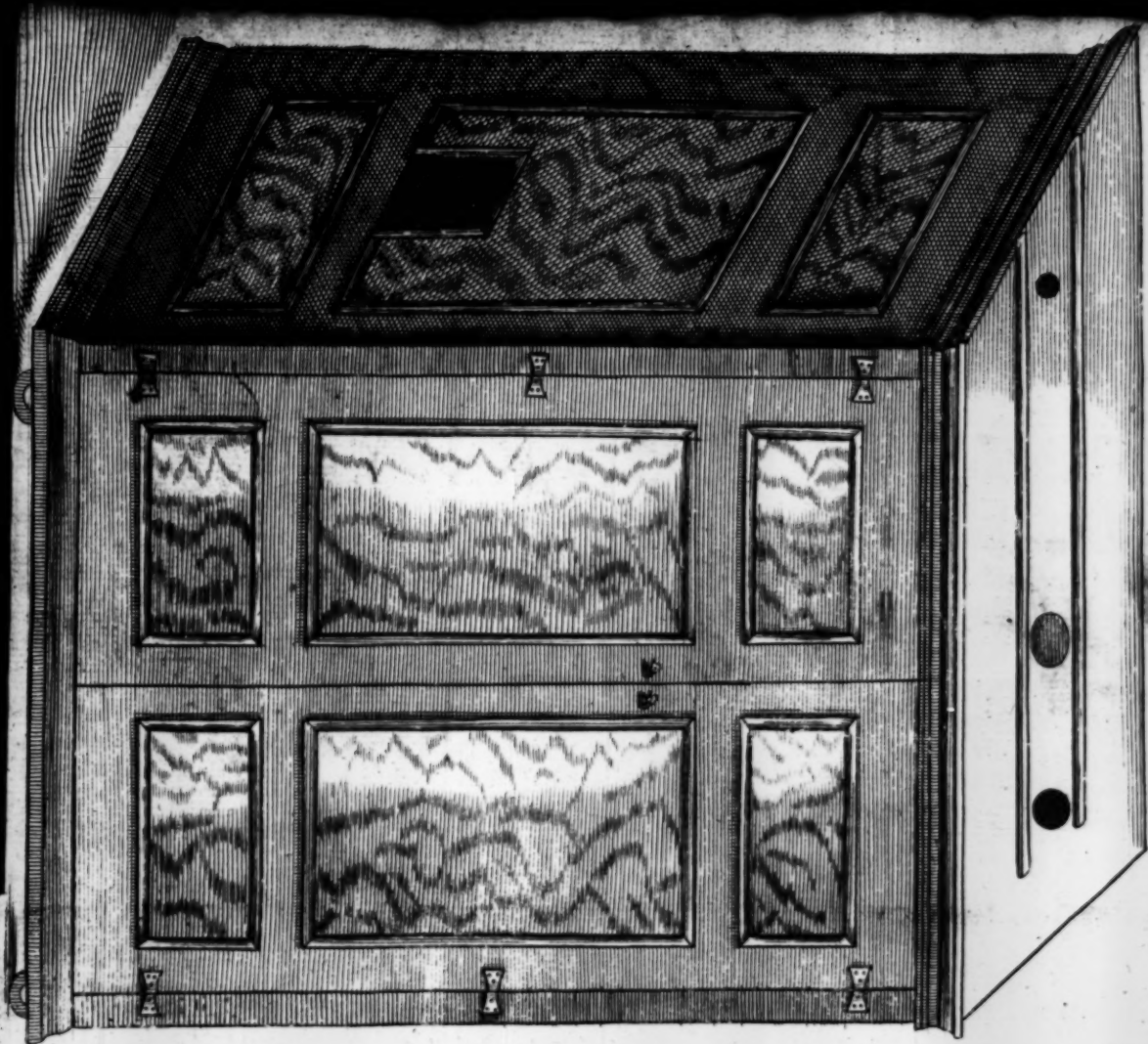
Logo-Dadali, Gin-cracks, Wind-mills, and Chymical *Camara's* ; 'tis very observable, that *Paracelsus*, and almost all that Phantastick gang, notwithstanding their immortal Medicines (as they call them) they dyed young, and in the prime of their age, and not only impartial Historians, but those that have some fancy and favour for them, confess that though they performed many admirable, and stupendious cures, yet (as 'tis supposed of the Jesuits powder) their distempers either returned again, or they seldom lived above a year or two after, verifying herein the old *Adagie*; *That 'tis easie to cure the disease, if you will but venture to kill the Patient*, whom God defend and keep from danger and delusion is the prayer of their Votary. T. C.

Note

Note.

That the few following Dialogues
are inserted only to amplify,
and make more familiar and
evident, the intent of this Ad-
vertisement; and to give the
Reader a practical prospect of
what is contained in it, and
meant by it.

Part



Part the first

By way of

DIALOGUE

Betwixt

<i>Philanthropos,</i>	} {	Physician,
<i>Eugenius, &</i>		Apothecary, &
<i>Lazarus.</i>		Patient.

Laz. I Am glad, Sir, to find you within: I have brought you a water, and desire your opinion of the party that sends it.

Phil. Not to keep you in suspense, without any more ado, there is no *certain* judgement to be given by Urine; whatever is done that way, which so amuseth you and others, is by collusion, fraud and confederacie.

C

Laz.

Laz. Why then, Sir, do you Physicians permit us to bring our Waters ? besides, there are those, that do undertake to tell us, who, and what the party is ; whether they shall live or dye , and much more to this purpose , which I forbear to trouble you with.

Phil. Well *Lazarus*, take it for an undoubted truth, that they are all but impudent lyes, and contriv'd stories to drive on some design and interest: and if you will credit me, some of the chief and archest of them have confest as much to me; besides, (as ignorant (as you make your self) you cannot imagine such silly illiterate persons, as generally they all are, that boast of these mighty deeds, and upon enquiry are found to be either conceited Women, or some decay'd , bold, ignorant Mecha-

Mechanicks : nay , High way-men, Bauds, and common Strumpets , Gypsies , Witches and Conjurers , commonly call'd cunning men and women should be most famous in this profession. Is it to be supposed, that all Universities, Colleges and learned Societies, (as our *Mempsis* will have it) throughout the whole world, could remain ignorant, after the greatest endeavours they could use, as upon Record, and in all their Writings they solemnly protest they do) if any such thing as these persons boast of by Urin, or their Universal Medicines, were to be known or attain'd unto ?

Laz. Truly , Sir , there is something in what you say, and it seems to call in question ones discretion to believe all that is talk'd of : But I pray, Sir, would

you not have us then bring the Patients water when we come to you ?

Phil. Yes, by all means good *Lazarus*, bnt not with any expectation of conjuring ; for though there be no *certain* knowledge of any Disease, nor any *safe* judgement to be given *only* by the Urine ; yet it serves often times to indicate or hint something to us.

Laz. If Urine be thus uncertain, and insignificant ; I pray, Sir, then how came this custom into such request, and what still continues the repute and use of it ?

Phil. All the account I can give you of the original and growth of this errour is, chiefly the ignorance, and credulity of the vulgar, either in not apprehending the devices, secret combinations, and stratagems of these

jugling *Uro-manticks*; or else the peoples mistake, and fond conceit in thinking the Physicians chiefest skill lay in the Urine, meerly because they observed them to view usually the water, when they visited the sick; and on this mistake, but chiefly to prevent the *charge* of visits, as also the Physicians condescension to the imposition, has occasion'd the use of this pernicious custom. But because there are some other errors I would advise you of in their proper place, I shall conclude this Section, with these few directions.

I.

That whenever you visit the Physician, you ever bring with you the sick persons water: only that it may be in a readiness, if the Physician sees occasion to

require it, but not with any expectation of being resolv'd any thing that is *certain* and material by it.

II.

Though the Physician should omit to *ask*, yet do not you forget to tell him all you know of the sick: tell him his age, sex, calling, complexion, habit of body and constitution: his customs in eating and drinking, and what course of life he has led: what time he was first taken: whether he has a vomiting, or looseness, or both: whether he sleeps much, or wants it, or has a cough, stitches, or pains in any part: whether his thirst be great, or he sweat much, and in what part most, or whatever else the sick person at that present labours under, and complains of; and be sure you do
not

not conceal what Medicines he has already taken by the advice, or persuasions of others; and who they were.

III.

Let your visits be at the beginning, and first onset of the Disease, and not be put off till the last, which makes the Disease, not only the more difficult, but dangerous also, and oftentimes proves fatal: you may as well, when your house is on fire, forbear going about presently to quench it,

IV.

When you have the direction of such a Physician as you ought to confide in; be sure you *keep* to him, and *punctually* in *every* particular observe his

directions; a little error herein, be it in your Diet or Physick, may be your death: and run not from one Physician to another, though perhaps more eminent and able than the first; it being a most certain truth, that *Multitudo Medicorum, & Medicinarum, &c.* A multitude of Medicines and Physicians do very often destroy the sick—But as to our present concern about Diet; take notice: That

I.

All tender, temperate, *sedentary*, and sickly people, all Infants, aged, idle and decrepit persons ought to eat *often*, but yet very *little* at *once*; because much food, (like much fuel thrown upon fire) extinguisheth their natural heat: and as weak and wasted bodies are to be

be restored by little and little,
so also by moist and liquid Ali-
ments, rather than dry and solid,
because, that kind of Diet
does nourish soonest, and di-
gest, and distribute easiest.

II.

Those that have an imperfect
health, or are under any mani-
fest Disease, and eat *much*, and
get little strength by eating ;
'tis a sign they have used them-
selves to too *full* a Diet: and the
more you cram and cherish such
bodies ; the less they shall thrive
by it, but grow worse and worse ;
because, by much feeding, you
do but increase the vitiated and
bad humours, which should be
wasted by Bleeding, Purging,
or Abstinence. And this should
caution all good Women,
Nurses and Chymists, how they
im-

importune, and impose upon sick persons, their comfortable, Cordial, and good things (as they call them) and continually encourage the sick, say the Physician what he will, to be eating one good thing or other

to encourage the
** V. Authorem * Archens :* To re-

form this, and other unreasonable customs in Diet, was instituted in Old times, that Order of Physicians call'd *Clinicks*, or such as directed the diseased how to order themselves in sickness, which is now (the more is the pity) left to the discretion of every idle, conceited and ignorant Nurse or Gossip.

III.

Never, though in perfect health, eat at once, till your Appetite be *quite* satisfied: eat
 not

not till you have an Appetite, and eat not so long till you have none, was *Galens* rule, who lived an hundred years without any manifest sickness: This Rule also the Emperour *Aurelian*, *Cato*, *Seneca*, and all the famous Dietists carefully observed, and without it esteemed Physick, but an insipid and insignificant thing—*When we want our healths, we complain that we have taken cold, or eaten something hard of digestion, or make some such frivolous excuse or other; whereas, the real cause lyes in a long continued disorderly diet: 'Tis rare unless we offend in quantity, that any food that is common to us or mankind, does offend us by its Quality; if there be any such thing as Qualitie, as there is not, says Memphis.*

I V.

If you have eaten or drank too much at once, use so much Exercise or Abstinence, before you so transgress again, as will perfectly digest the superfluity and excess of your former eating and drinking ; or else there will be a necessity of being beholden to the extraordinary helps of Physick to prevent Gouts, Catarrhs, Scorbutts, loss of *appetite*, Crudities, Obstructions, Palsies, and what not ?

V.

If you eat a large breakfast, eat no dinner : if you eat no dinner, eat an early supper : if you eat a supper, eat no breakfast : if no breakfast, eat an early dinner ; and by this means
you

you will keep your stomach clean, strong and vigorous, and preserve thereby a good digestion, and distribution of your food. Custom and company cause us commonly (more than thirst and hunger) to eat and drink : but when hunger and thirst invite us; 'tis to be prefer'd before occasion and opportunity : But if you resolve both to breakfast, dine and sup, let your suppers be early and largest, your dinners least, and all the time after supper (if your occasions will permit) be dispos'd to honest and innocent recreations and mirth.

VI.

Keep constantly to a plain, simple, and single Diet : none enjoy more health , and live longer, than those that avoid
variety

variety and curiosity of meats and drinks, which only serve to entice us to our own ruine : Note also, that when you are directed to a Diet, you keep most to those Aliments in that Chapter, which least offend your stomach, and most refresh & please your fancy, to this end let the sick, or some for him, be often reading over the ensuing Chapters for Diet : and if your food be solid, hard or dry, be sure to chew it well, and drink the oftner.

VII.

Begin your meals, with something actually hot, and such things as nourish most, *viz.* things that are sweet, thin, luscious and liquid, moist, slippery, and most passible, as Cherries, Apples, Pears, but above all things Flumory : But all solid, hard,

hard, dry, *acid*, sower, sharp and astringent meats and drinks are to be used last.

VIII.

If at any time, yet at meals drink not much at once, rather drink often and little: This will make the meat and drink mix well in your stomach; prevent *Fluctuations*, crudities and sower belchings; also (for most) morning draughts of strong drinks, and frequent *compotations*, or tipling betwixt meals are to be avoided.

X.

When you are in perfect health and temper, eat and drink things temperate: and when distempered and sick, eat and drink things *contrary* to
your

your distemper and sickness, though not contrary to your stomach and appetite : you may gratifie Nature, but not your disease, *v. 8.* If your Disease be *cold*, your Diet (though it dislike your fancy) must be both actually and virtually *hot* : and if your Disease or Constitution be hot, your Diet must be cold or cooling ; and so of all other Diseases according to the Chapters hereunto annex'd : and ever more remember, that an erroneous, and irregular Diet, will undo, all that the Physician, or Physick can do for you : and *Galen* (a man as much to be believ'd and depended on as *Mempsis*) in his *Traict de Theriac*, affirms all Remedies ineffectual without a due Diet.

X.

The particular Chapters for
Diet

Diet (there being variety enough in every Chapter) must be exactly kept to; and no other food made use of, than is mentioned in those Chapters, till the Disease be cured, let standers by, and Dogmatick Chymists, say what they will to the contrary: 'tis keeping to a proper Diet that cures, and without this, they do but *Insanire*, or act like mad-men, that either give or take Physick.

Lastly.

And above all things; devoutly invoke God for his Benediction, without which, neither *Paul* nor *Apollo*, Galenist nor Chymist, Food nor Physick can do any thing; as is more amply thus signified in the words of *Sirac* to his son *Jesus*: *In thy sickness pray unto the Lord, and he will make thee*

D whole

whole : Leave off from sin, and order thy ways aright ; and cleanse thy heart from all wickedness : Then give place to the Physician ; for the Lord hath created him : the hour may come that their endeavours may have good success : for they also shall pray unto the Lord, that he would prosper that, which is given for the prolonging of life : for the Lord hath created food and Medicines out of the Earth, and he that is wise will not abhor them : and he hath given men skill, that he might be honoured in his marvellous works ; for, of the Most High only cometh Healing.

Phil. But to come a little nigher the business I aim at : pray tell me *Eugenius*, what sick people have lately been with you ? and how mannage you that affair of Paupers ?

Eugen. There was with me
just

just now a Lazar, so afflicted with the Bloody flux, and so extremely indigent; that he has neither house nor home, friend nor money, and what to do with him, I know not.

Phil. Give him two or three drops of the *Doctors Pseudo-chymical, Alexi-Stomachon*: A good draught of Pepper-posset, Egg-caudle, Mace-ale, mull'd Sack, or burnt Claret; it may be will do as well.

Eugen. But, Sir! the man is almost dead, and starv'd with cold and hunger, and has no two or three shillings, nor farthings to buy the *Doctors* drops, or a bit of bread!

Phil. You must resolve then to relieve him, or let him dye.

Eugen. That's a hard saying: I am loth he should perish, and yet to relieve all that *may* on

this account come to me, is to ruine my self.

Phil. That's more than you know *Eugenius* : Providence is not so dead and dull a thing, as too many make it : he that bad the young man sell all he had, and, &c. knew how to recompence his Faith, and confidence in God : besides, you and I, have our names for nought, if we look *no* further than self and interest : Be but you *faithful* in not imposing upon poor ; and careful in serving and saving the Patient, (be he poor or rich) and never question an honest satisfaction : As Paupers *cannot* pay, so also, prudent and generous Patients *will not*, let Art and Industry go unmaintain'd.

Eugen. Wou'd you have me then, Sir, give him Phyllick *gratis* ?

Phil.

Phil. I, I, Eugenius; good convenient food and money too; if you are convinc'd he is such a real pauper, as he says he is; or else all the *Alexi-Stomachons*, *Polyceas*, *Panaceas*, and *Ambrosiopæas*, that you, or the Hermetick Doctor can give him, will do him little good: here, bid him provide him a good warm lodging, and buy himself a pound or two of Rice, and let him *torrifie*, or parch it a little, as he is to use it, in a hot fire-shovel or frying-pan; or bake it for bread with a few Seeds, Nutmeg, Pepper or Cynamon, and eat nor drink any thing but Rice, thus prepared with scalded Milk, or Milk and Water, for seven or eight days, and your Patient, *Eugenius*, may live, to deride, and laugh at all the twelve-penny drops of Chymists, and charitable cheats of

poor needy Mountebanks and
Mechanicks.

Eugen. Would you have me,
Sir, use nothing else but Rice ?
'Tis a great disease he labours
under, and methinks Rice
should not master it.

Phil. If it does not ; give him
often a dose of honest *Diascordi-*
um, or (if that should fail) of
our Hypnotick tincture, and
Cordial Spirits : But you for-
get, *Eugenius*, that I told you,
great diseases may be cured by
keeping to ordinary Medicines
proper for them.

Eugen. But Rice, Sir, is no
Medicine : 'tis so common
a food, that I wonder you
should count it for Physick any
more than Bread !

Phil. I count Bread, and e-
very thing we eat and drink
Physick, provided it be *contra-*
ry to a Disease : For instance,
if

if instead of a loose and moist belly, your Patient was troubled with a hard, dry, and costive belly; what Medicines? what *Alexi-stomachons* and *Pan-pharmacons* can do more, if so much, as such meats as moisten the guts and stomach? *Sc.* Pruens, Pears, Apples, Butter, Oyl, Watergruel, Flumory, French barley, Spinage, and many such like moist and anodine Aliments, of which hereafter: and when the bowels and stomach are over moist, relax'd, and slippery as in your present Patient; what can Physick do more than gradually, as Rice does, both heal, alter, bind, dry and strengthen; especially as it may be cook'd? And you would find it, *Eugenius*, a hard task to tell me of any one Disease, that I cannot hope to relieve or cure by a proper Diet,

and very little else, as safely and surely, though not perhaps so *suddenly*, as the proudest Medicine the Chymist can produce.

What Disease is there that proceeds not from some of the simple or compound *qualities*; and though no man is so completely wise, as to explicate them in all their causes and effects, which makes *Memphis* absolutely deny, their is any such thing as *qualities*, which is *no less* absurd, than to affirm there's no such thing as Summer and Winter, or Fire and Water, because in all things we know not their causes and effects, and yet 'tis certain, they really exist, and are (by the Suns absence, or more immediate presence) made up of such qualities, as we call, hot, dry, cold and moist: and as certain 'tis, that

that all essential Diseases are caused, and all Medicines cure those essential Diseases, by some or all of those four *qualities*, hot, cold, dry or moist: And what meats are there not, as well as Medicines, that are not in one degree or other opposite to those causes? And if so, as so it is, what hinders then (as strange as the Chymist makes it) that food may not perform those cures, and if you please, not improperly be call'd Physick, there being this only difference betwixt Food and Physick, that in health Nature, *i. e.* his *Archeus*, requires things *Homogeneal*, or of *like* qualities and temper to its self; but in sickness, things *Heterogeneal*, or of *contrary* qualities to the *Disease*, the neglect of which absolute and necessary distinction makes the Chymist so sceptical as he is.

Of

Of such force and power is food for the preventing and curing Diseases, that I could name you no meaner a Master of Physick than *Avicen* himself, who cured (to use his own words) innumerable Diseases by Diet; and esteemed it so honest (as indeed it is) safe, easie, pleasant, and useful a science, that no good, nor wise men (but the Chymist) would neglect or undervalue it: However, if Diet should, (as in some sudden and great Diseases, it sometimes does) prove ineffectual, you are hereby no more prohibited the judicious use of greater Medicines, in such great and violent Diseases, than the blowing up houses, to prevent and put out fires, when such natural and rational helps as water will not do it. And that I may no longer detain you
from

from what at first I most intended; I shall without any more ado, in several distinct Chapters propose you a proper Diet for Diseases; by the help of which, our Cordial Spirits, &c. I can with the satisfaction of a good conscience assure the Reader, that he may safely, and with good success (especially where the Physician cannot visit the Patient) practise on himself, and avoid the danger of putting themselves into the hands of *Pseudo-Chymists*, silly Women, Mountebanks, Mechanicks, Fortune tellers, and such like cheats. And to do this, there needs not much more, than to be directed, or have the opinion of some honest and able Physician, whether your Disease be mixt, or comes immediately from a hot, a cold, a dry, or moist cause,
and

and then, as you are directed by these ensuing Chapters; to use a *mixt* or *simple* Diet *contrary* unto that cause.

CHAP. I.

*Treats of a Cold or cooling Diet,
for Hot Diseases and Consti-
tutions.*

THere is nothing that we can think on, that belongs to Aliments so absolutely necessary, so good cheap, and easie to be attain'd, as *water*, without which the whole Universe must stand still, or run into immediate confusion.

It's peculiar prerogative is, to moisten, cool, relax, relieve ease pain, evacuate, thicken, thin, and contributes something to all the active and passive

five Qualities, Dryness, only excepted: By its cold and moist Qualities it quenches Choler, and Lenifies sharp, acid, salt, and adust humours, and relieves all inflammations, inward and outward, and is the only potent refuge for all volatil, saline, thin and sharp bloods.

A glass of good Spring Water, with a little toast, and a little loaf-suger mix'd, is a very good mornings draught, for all hot, lean, sanguine, cholerick and hectick persons. So is Water-Caudle made thus: Take three pints of Water, boil in it a little Rosemary or Mace, till it comes to a quart, then beat up an Egg and put some of the scalding hot water to it, then give it a wame or two; and with a little Sugar, drink it hot or cold; three pints of Spring Water put to one pint
of

of Milk with Sugar-candy, or double refin'd Sugar, is a drink that Princes may, and do often refresh themselves with. So also is running Water with a Lemon, and some part of the Rine slit into it thin, and a little Sugar and Wine put to it; or Syrup of Rasberries, Baum, Violets, Mint, or Clove-gilly-flowers; you cannot take too much of it, in ardent Fevers out of a bottle cork'd close, and a quill run through the cork to drink out of: Note, that raw cold Water, in Fevers, Inflammations, and Cholerick Thirst, being drank at once in great quantity may cause obstructions, and many dangerous Diseases, as Dropsies, &c.

But if you first boile well the water, and use it after it is again perfectly cold, instead of obstructing it will deobstruate, or open obstructions,

structions, and may thus be given at any time, in all sorts of Fevers, either malignant or ardent, especially if a little White-wine Vinegar be mix'd with it.

That Water is best, which is insipid, or without taste, clean, light and bright; but to make bad water good, and good water better, boil it well, and then let it cool again before you use it.

Of Water is made Water-gruel (the sick man's Food and Physick) when the *Archeus* abhors all *Cordials* and high Diet: this is ever very acceptable and pleasing, and consequently, not to be neglected by *Mempsis* himself, there are these several ways of making it:

Take two pints of River or Spring Water, boil it first, and then let it cool again; then put to it a due proportion of Oat-meal,

meal, a handful of Sorrel, and a good quantity of pick'd and well wash'd Currants, (eston'd Raisins of the Sun, and other ingredients, as the Disease will permit, may also be added) tye up these ingredients loosely in a fine thin linnen cloth or bag : boil them all well together (with or without a little Mace, Nutmeg, Rosemary, &c. as occasion offers) when 'tis sufficiently boil'd, strain the Oat-meal, and press out all the juyce or moisture of the Currants and Herbs; throwing away the husks; as you eat it, sweeten it with a very little Sugar, Salt, Butter, and fine Manchet may be added, unless the Disease be very acute :: Or,

Take a quart of water, put to it a spoonful or two of Oat-meal, and a little Mace, when it is sufficiently boil'd, put in
it

it seven or eight spoonfuls of white , or Rhenish-wine , to make it more nourishing (if the Disease will bear it) beat up an Egg with a little Sugar, and put some of the hot liquour to it, and then give it a walm or two: Or,

Take Tamarinds or Pruens, wash them in several Waters, then stone them, and cut them small ; boil them in a sufficient quantity of Water and Oatmeal, and strain the juyce from the flesh, as you did the Currants, and add to it a little Sugar when you eat it.

All sorts of Broths , Ptisans, and Suppings made of Barley clean pick'd, hul'd, and wash'd in many waters, is very pleasing to persons sick of hot Diseases ; So are all tart, sharp and sowre things, as Verjuyce, Barberries, Vinegar, Gooseberries,

E Cer-

Cervices , Oranges , Lemons ,
dryed Grapes, or our common
red Cherries dryed , quench
thirst, cool. cause appetite, and
please most sick Pallats, Sorrel,
is a most noble and useful
plant ; Posslets made of it, are
excellent in ardent or malig-
nant Fevers , the Green-sauce
made of it , is the best of all
Sauces for Flesh, Gooseberries
not full ripe, scalded, and eaten
with good Water, a little Sugar
and Rose-water, Marmalade of
Gooseberries is also a dainty re-
past for weak and sickly per-
sons, so is their Quideny, the
Quideny of Currants , both
white and red, do the like ; so
do Barberries either preserved,
or in the conserve , and many
such like dainties made by in-
genious Gentlewomen ; Tama-
rind Posslets are also very plea-
sing , and profitable in all
hot

hot Diseases : 'Tis made thus :

Take three pints , or two quarts of Milk, boil in it about two peny worth of Tamarinds (which you may buy at the Apothecaries) until it turn the Milk , then strain it from its Curds : Thus is made White-wine, Rhenish, Lemon, Orange, Sorrel, Pippin, and all Posslets made of sowre things , which are excellent in Fevers, and all Diseases coming of Choler ; Vinegar Posslets will do as well as any.

Apples quodled , and eaten with Water , Sugar and Verjuyce, are grateful to a hot and dry constitution : So Pruens stew'd with Sorrel, Verjuyce, or Juyce of Lemon , Endive , Succory, Dandelyon, Spinage, Beets, Purslain, Borrage, Bugloss, Violet, Strawberries, Cynq-foyl, Raspeberries , Mulberries,

Burnet , Quince , Plantain ,
Dampsons, Lettice, Cucumbers,
Eggs potch'd into Water, Vi-
negar or Verjuyce, and eaten
with Sorrel sipits or Vinegar, and
fine Sugar may be permitted
persons, whose Disease is not
acute, or Eggs beaten in a Plat-
ter with Butter-milk to a mo-
derate thickness, and sugar'd is
also excellent.

Two-Milk Poffet: that is,
boil a quart of Milk, to this
put a pint of Butter-milk, take
off the Curd, and you have a
pleasant Poffet : This Bocheet
made of Ivory is also excel-
lent.

Take Spring - water three
pints, boil it away to two;
when it is cold, put to it one
ounce of shavings of Ivory, a
few Coriander, or Carryway-
Seeds; you may add also as ma-
ny bruised Currants as Ivory ,
put

put them all in a Tin Coffee-pot, adding as you think fit, a little liquorish, and let them stand simmering by the fire, four or five hours, then strain them, and keep the liquor in the pot to drink when you will as Coffee; to make it a more pleasant repast, you may put a little Rhenish-wine to it, and dulcifie it with a little powder of white Sugar-candy. Cullis, and Jelly of Ivory and Harts-horn is a good Restorative Diet; for hot maciated persons, make it thus:

Take a Chicken or young Cockerel, Pheasant, Snipe, or Wood cock; those that have not too much money, may take Hogs-feet, Lambs, Calves, Pigs-pettitoes or Trotters; or take the bones of Veal, Mutton, Hens, Pullets, Capons, &c. which have sinews sticking to them; Boil all, or any of these

54 **Kitchin-Physick.**

in the water wherein French Barley has first been boiled, throw away the Barley, and add to the Water some shavings of Ivory, and a few Currants, or estoned Raisins; when the broth is thoroughly boiled. strain it, and when it is cold it will Jelly; take from it when 'tis cold all the fat from the top, and dregs at bottom; and to a Porenger of this melted, put the yolk of a new laid Egg beaten up with the Juyce of an Orange, and a little Sugar, and let it stew gently a little while, and so drink it.

Note.

That all salt, and bitter, and very sweet things; and all hot and dry things, are to be avoided while you use this diet, and are advised so to do by your
Physician

Physician, as Pepper, Ginger, Cynamon, much Salt, Tobacco, Brandy, and wine unless mix'd with Water, strong Beer and Ale, and meat especially much roasted, and very fat : But cooling Odours, as Vinegar or Water, wherein Rose leaves, Violets, or any sweet temperate Herbs have been steep'd ; or a turf of fresh earth often smelt to ; or to receive much the sent of Cow-dung is good and necessary for hot blooded people.

CHAP. II.

*Treats of a Hot Diet, for Cold
Diseases and Constitutions.*

THe intent of hot Aliments is to heat and dry a cold and moist Constitution; to cherish and restore our Native heat, when it is deficient, by any cold accident or disease. If Food virtually hot, exceed the second degree of heat; as Garlick, Onyons, Mustard, Radish, Brandy, &c. It may not then improperly be called Physick; and more fit to be used so, than as food; and though our bodies are best preserved by things con-natural, or moderately

derately hot ; yet when we do accustom them to things immoderate, as much Wine, Brandy, Tobacco, &c. We seldom long escape death, or some great disease : But away with these distinctions of qualities , says *Memphis*.: All that concerns this Chapter, is to mind you of such things as are *contrary* to a cold disease, a faint, weak, vapid and watery blood : and 'tis endless to assert all that may be said on this subject : I shall therefore only single out such as are sufficient. This Cullis is counted excellent.

Take a large Cock, Capon, Sparrows, Partridge, Snipes or Wood-cocks, boil all, or any of them, in a gallon of Spring-water, till they fall in pieces, or come to a Pottle : then take off all the fat when 'tis cold, and
put

put to it two quarts of White-wine, and then boil it again to a Pottle: then clarifie it with two or three Whites of Eggs: then dulcifie and Aromatize it, with about a quarter of an ounce of Cinamon grossly beaten, and about four ounces more or less of fine Sugar: colour it with Saffron, and perfume it with a grain or two of Musk, or Amber-greese; and to make it more cordial and costly, add to it confect. of Alchermes, and Hyacynth, q. v. strain it through a gelly bag two or three times, and eat it alone, or mix it with other broths. Or,

Take Calves-feet, Cow-heel, fresh Pig-pork, Veal or Trotters, let them simmer ten or twelve hours by a soft fire, in a sufficient quantity of Spring-water,

water, with Mary-golds, Rosemary, Time, Savory, Sweet-marjoram, Mace, or Cinamon: when 'tis almost boil'd enough, add to it a crust of bread, then strain it: To make it more nourishing, put to it, as you eat it, the yolk of an Egg and Sugar. Or,

Take a quart of Sack, burn it with Rosemary, Nutmegs or Mace, then temper two or three new laid Eggs, with four or five spoonfuls of it: Give it a walm or two with the Eggs, and add to it Sugar to your content: Thus also for cheapness it may be made with Ale, stale-beer or Sider: Or,

Take two or three spoonfuls of Brandy: put to it a pint of Ale, boil the Ale and scum it, then put to it Sugar and drink it: Or,

Take

Take three or four leaves of Sage; twelve leaves of Garden, or Sea-scurvy-grass, shavings of Horse-radish root, as much as will lye on a shilling, Raisins of the Sun eston'd, *Num.* 20. put them into a quart bottle of Ale or Beer, after two or three days you may drink it constantly for your ordinary drink against the Scurvy, Dropsie, Green-sickness, or any cold Disease.

Egg-caudle, and all sorts of broths, Bocheets, Caudles, Cullices, Jellies, and liquid Aliments, made with Flesh, Eggs, Sugar, Sweet-fruit, Wine, or Aromatick Spices, nourish more and sooner than things that are solid, and in the substance, and on this account, no diet can exceed Eggs eaten any ways.

Take

Take any flesh reer-rosted or
boil'd (Mutton is best) press
from it the Juyce or Gravy :
let it simmer over a soft fire,
with so much white or Rhe-
nish Wine, as there is Gravy :
to which add the yolk of Eggs
as you see occasion, Sugar, and
a lirtle Cinamon, Nutmeg or
Mace ; drink often four or five
spoonfuls of it, or eat it with
crums of fine Manchet, or Na-
ples Bisket : The bottom of a-
ny well-seasin'd Venison Pasty,
or meat Pye ; stew'd in a suffi-
cient quantity of Wine and
Water, or Ale and Water, or
Water only makes a good sto-
mach Potage.

All Aromatick Plants, all ex-
alted Sauces with Anchovaez,
Saffron, Shalots, Pepper, Ginger,
Cloves, Cinamon, Nutmeg,
Mace, Mustard, or Horse-radish
roots,

roots, Chervil, Cresses, Mint, Peny - royal, Taragon, &c. Steept, slic'd or shred into Sack, are good Sauces for cold and crude stomachs.

Note.

That Ambrosiopæa's, or our Cordial Spirits, much Flesh, and good Wine moderately taken, may be used while you are under this diet: Rich aromatick scents, odours, and perfumes are also excellent: Galen counted them the solace and support of his life: The sauce and food of his spirits; and that Reverend Divine, the learned Hooker, found them so to fortifie nature, that he could not live without them: And certainly, most distempers incident to a cold and moist brain

brain (the original and prime cause of most diseases) are prevented, relieved or cured by Aromatick Odours : these and good Air, are says, ('tis Hippocrates, I think) the ἀποελαμὼ κακῶν, charms against all evil.

CHAP.

CHAP. III.

Treats of a moist diet for dry diseases and constitutions.

MOST of those things mentioned in the first Chapter against *hot* diseases, may be useful also against *dry*, because such diseases as are hot, are generally also dry; and therefore it is, that moisture and dryness are counted passive qualities: But besides what are already mentioned in that Chapter, there's nothing can come in competition with *Milk*: and had Gods providence confined us only to this Aliment, and bread

bread we had no cause to complain of his bounty.

'Tis generally suppos'd to be of a cold and moist temper; but being nothing else but white-blood, I rather think it (as blood is) temperately hot and moist, and so like the blood of our bodies, that nothing can exceed it for nourishment, and therefore 'tis that Milk in acute distempers is accounted offensive, unless alaid with water: Asses Milk for Medicinal use is in greatest repute, because 'tis not so thick, to obstruct, nor so thin as not to nourish: both which may be performed by Cow-milk, either by taking from it the Cream, call'd Fleet-milk, or putting to it a due proportion of Whey, especially if the Whey be first well boil'd, and put to it cold, and then it

F

will

will answer all the intents of Asses-milk : But such as are sound, and under no manifest distemper, stand in no need of these cautions and directions, nor can err in eating it, only observing : 1. That they do not eat it raw and cold, when they are hot : 2. Not to eat it on a full stomach, or mingled with other meats: this makes children so subject to Worms : 3. Use no violent motion immediately after it. — A draught of warm Milk from any Cow; ('tis but conceit and opinion to count on a red-Cow, more than a red-Woman : the brown and black of both Kine are best, so that they are young, well fed, and well flesh'd) their Milk, I say, taken in bed about an hour before you rise, is an absolute refection for a hot, lean

lean and dry constitution, if you put a little Sugar, or Salt in it, you need not fear its curdling or corrupting. This trifle made of Milk is pleasant : Take a quart of Milk ; boil in it a blade of Mace : then take it from the fire, and dissolve in it two or three spoonfuls of fine Sugar : then when 'tis blood-warm, put to it about a spoonful of Runnet, stir it, and dish it out for a wholesome repast : some do it with Cream instead of Milk, they are both good : There are many of the like nature, which this short Essay will not permit of.

Fish of all sorts is also cold and moist, especially those that live in fresh waters ; but Fish that dwell in salt waters, and among Rocks, and gravel Rivers are best. Fresh-cod ;

F 2 Whiting

Whiting, Shads, Place, Flounder, Sole, Bream, Barbel, Smelts, Carps, Gudgeon, Pearch, Pikes, Roche, Mulletts, Jacks, or broths made with these, and Oysters, Cockles, crums of bread, and yolks of Eggs are fine feeding for sick maciated people.

Fruit of all sorts, Pears, Apples, Prunes, &c. Stew'd, roasted, boil'd or bak'd, are good also against dry Diseases; Carrots, Cowslips, Purslain, Letice, Asparagus, ripe Mulberries, Spinache, Strawberries, Dates, Violet leaves, Sweet-almonds, Mallows, Beets, Endive, Succory, Borage, Burnet, Liquorish, Scorzonera, Raisins, Currants, Whey, Wheat, French barley, Oatmeal Puddings, Frumety; but above all things Flumory, the worth of which is known

to

to few : 'tis made thus : Take half a peck of Oatmeal, take from it the superfine flowre , put it to soke three or four days in a stand, or any earthen Vessel, with so much water as will more than cover it, shift the water every day to take away the bitterness of the Oatmeal , let it stand in the last water till it sowre : and when you would use it, stir it well together, and strain so much as you would use at once : then boil it up to the consistence of a gelly, and eat it at any time cold or hot, with a little White-wine or Sugar, Sack, Claret, Sider or Oat-Ale ; though it seems worst , that sort of Flumory is best which looks cleer and sheer, and tastes sharp and sowre : Thus also may be made Flumory of Wheat, Rice, French
barley

70 **Kitchin-Whyslick.**

barley, &c. Frogs and Snailles are counted good food in *France*, so may Toads, Spiders, or any Vermine, if they come from thence : Our English Hens, Cocks, Veal, Lamb, Chickens, Kid and Capons, are, I think, every whit as good for saline, hot and dry bodies : If your Lamb and Veal be very young, you ought to stick it with Cloves or Rosemary, as you do Beef; and it eats more pleasant, and is more wholesome. The brains of most Animals are over moist and Phlegmatick : But the Rumps, Tails and Tongues of all Beasts, (but one) are temperate and restorative. The Lungs also of Flesh and Fowl are good for hot and dry constitutions; So are the Eyes, Gizzards, Sweet-breads, and feet of most creatures,

tures, especially boil'd. Cassia or Currants boil'd in Chicken or Veal-broth, cools, moistens, and loosneth the belly : This is also a good, cool, moist, cheap and nourishing potage : boil any Mutton or Veal in water, with or without Oat-meal ; when the Meat is a little more than half boil'd, put in it a bundle of sweet Herbs, and the green leaves of Mary-golds, Sorrel, Spinage, Lettice, purslain, Violet, and Strawberry leaves : add to these a sufficient quantity of the tender part of Asparagus, or a good quantity of green Pease will do as well, especially if you bruise some of them before you put them in : Or boil Damask Pruens in two quarts of water ; after they have boil'd a quarter of an hour,

put to them a saucer full of wheaten bran; let your bran only steep in the hot water till 'tis cold, then strain it, and sweeten it with Sugar, and drink it frequently: Or steep a pound of Pruens, and a very little Liquorish in three or four pints of cold water, thirty or forty hours, and drink it for common drink: Or this Emulsion: Take Raisins of the Sun ston'd, and Currants of each a small handful, Lettice and Purslain seed of each bruised two or three drachms, boil them in a Gallon of Spring water to a Pottle; then blanch two or three ounces of Almonds, and bray them in a stone Morter: strain the liquor, and put into it the Almonds; then strain it again, and with fine Sugar make an Al-

Almond Milk , and drink it blood warm , as often as you will. In short, nothing moistens the body more than much sleep, ease and rest, and living in such a moist Air as *Lambeth-marsh*, *Hackney*, or *Dergy hundreds* : And though that Air is simply best, which is most serene, clear , sharp and dry ; Nay, our Native Air , though by its sympathy with our first matter , often times most repairs and mends our decayed Natures ; yet sometimes a gross, thick and moist Air, or indeed any Air opposite to the Disease we labour under, must by us always be reputed best : it being a sure rule that all things cure best by *contraries*, be it Air, Aliments, Food, Physick, or any of the non-naturals.

Note

Note,

*That while you are directed this
Diet, all things are to be a-
voided, which are forbidden
in the first Chapter.*

CHAP.

CHAP. IV.

*Treats of a drying diet, for moist
Diseases and Constitutions.*

BRead, is so inseparable a companion of life, that neither sound nor sick can subsist without it; and did I not stand in awe of time, and feared prolixity: I would write its Paragraph, and make mankind sensible, how with this, Milk or Water, and very little else, we might condemn the curiosities of a Court, and encounter with death it self. *Epictetus* (that Cormorant and Monster of men) only with his *μάζα καὶ ὕδωρ* could entertain himself so well; that he could dispute felicity with Kings:
and

and in his morals tells us, that when he would entertain himself more splendidly, he mended his cheer with a little Milk, and found so much satisfaction by it, that he bids defiance to the pleasures, which the ignorant and sensual world so much like, and cry up in magnificent feasts, great entertainments, rich Wines, costly Meats and Junkets: and certainly says our wise man, most that have addicted themselves to variety, extravagancy and excess, have thereby either loaded themselves with new cares, or contracted new vices; and so become obnoxious to various and great troubles, and frequently commit Rapines, Cheats, violating Justice, Faith and Friendship, and many times precipitate themselves into grievous Diseases

Diseases, losses and disparagements; which by Frugality, Temperance and Sobriety they might have avoided: Nature requires little, opinion much, and he that has not this faculty of abdicating from his desires, his mind is like a Vessel full of holes ever filling, but never full; and to him, that is not satisfied with a little, nothing will ever be enough: and whosoever covets no more, than that little he enjoys; however the world (deceived by vain opinion) may account him poor, yet he really is the richest man alive; and the way to make ones self truly great and rich, is not by adding to ones riches, but by detracting from our desires; and what reason is there, then says our brave Philosopher, that any man should stand
in

in fear of Fortune, or court
it's favour, since few or none
are so poor, as to want long
these things, or ever was re-
duced to a lower ebb, than
Sallets, Bread and Water; nor
know I, whether more than
this, with a quiet mind, and
good appetite, (without which
none need eat) is worth con-
tending for. How many by
high drinks and dyet, riot, and
luxurious computations have
dyed on their Close-stools, ex-
pired in privies, and took their
leaves of this base world over
a Chamber-pot, or at least, on-
ly out-liv'd the conflict, with
Gouts, Palsies, Catarrhs, Sur-
feits, and many other ignomi-
nious Diseases: and what great
matter can be expected in
Church or State, from that
man whose joynts are infeeble,
his

his sinews relaxed, his head clouded, eyes bleered, and mouth full of curses and clamours, and all by reason of debauchery, excess and luxury; which chokes rather than cherisheth Nature, and clogs the Veins and Vessels with such superfluous moisture, that no Meats nor Medicines can command those unmanly Diseases, that are the effects of it: and though Bread will do as much as any thing, yet, unless temperance, abstinence, or a spare diet be joyned with it, all that Physick or Food can do is in vain. No persons are more offended with Crudities, Worms, Fluxes, and Defluxions than those that eat none, or too little Bread: No Flesh, Fish or Fruits that we can feed on, but putrifie and convert
to

to slime and water for want of it : No country, no place, no people ; (in some sort or other) are without it : Some bake it, some broil it ; others fry , tost and boil it ; some make it of dry'd Fish, some with roots of Plants, and Barks of Trees : some with Seeds, Nuts Acorns : Among our selves 'tis made of Barley , Rye , Oats, Misceline, Wheat ; of all which Barley Bread is worst , and Wheaten best, especially if it be not too fine , and without leven, or spoil'd in making or baking : The crum is best for Cholerick, the crust for Phlegmatick and moist constitutions ; or they may eat it tosted : the newer it is ; the more it nourisheth ; the older it is , the more it drys : I have known Children cured of the Chincough,

cough, by drinking little, and eating much Bread ; 'tis good also against the Rickets : and the reason why Fluxes, Surfeits, Fevers and many other Diseases, are so rife in Fruit-time, is, because Bread is not eaten with them : the more moist and liquid our meats are, the more Bread is to be eaten with them : dry household Bread, Manchet or Bisket, eaten for a Breakfast, for Supper or last at meals, with a little Wine, is the only refuge for Rheumatick and moist constitutions. *Galen*, by much study, was troubled with distillations, but preserved himself many years by eating no other Breakfast or Supper, than Bread dipt in Wine, and with good Odours. Rice made into Bread, or dry'd in an Oven, and steep'd

-in Wine or stale strong Beer, and then boil'd or bak'd with a little Pepper, Seeds, or Cinamon is good, so are all spiced, and Aromatick Aliments : Eggs roasted and eaten with Pepper, much Salt or Cinamon, and a glass of Wine or good Drink. after them, nourish and dry much : All Wild Fowl, Partridge, old Pigeons, Ducks and Geese ; Stares, Thrushes and Black-birds ; Larks, Sparrows, Teel and Widgeon, Rabbits, Beef, Mutton, Venison and Hare dry roasted, dry up Rheum : Broth made with Rabbits, Rice, Sorrel, Sage, Sparrows, &c. All sowre things also dry much, as Vinegar, Verjuyce, Orange, Lemon : Allum posset is incomparable for a gargel to hinder defluxions, or take it inwardly in hot and

and moist distempers: Make it thus: Take a lump of Roch-Allum, put it into a quart or two of boiling Milk, stir it till it is very well curdled; take off the curd, and drink it hot, in malignant and putrid Fevers: Broths made of China and Sarsa; or let all your Beer and Wine be drank out of a *Lignum Vitæ* cup: Some have abstain'd from all manner of drink, for many months: there are many other things that might be added to dry a moist Disease and Constitution, which we omit, because most of the Diet in the second Chapter against cold Diseases, may be used here as a drying Diet.

Note.

That our Ambrosiopæas, or Cordial Spirits, at, after, or before meats may be used, while you are under this diet : But Milk, much Sugar, much Drink, and all moist things, mentioned in the third Chapter must be omitted ; But Abstinence, a spare diet ; much exercise, little sleep, especially in the day-time, and presently after feeding is pernicious, for fat, Phlegmatick, and moist bodies ;
for

Kitchin-Phyſick. 83

*for hot, lean and dry
bodies 'tis neceſſary, e-
ſpecially in Summer and
hot Seasons.*

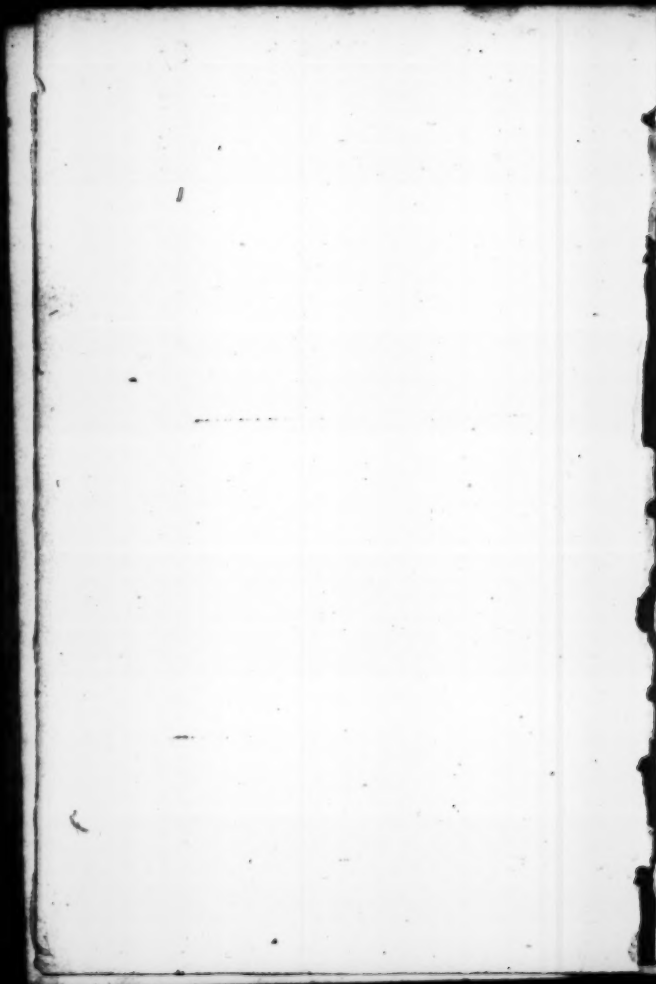
The Conclusion.

And the ſumm of all is
this: when a Pauper and
ſick perſon comes to me; I
direct him (if any) no more
Phyſick than is absolute-
ly neceſſary; next I bid
him keep a proper diet, or
take a proper Cordial a-
gainſt his Diſeaſe. If his
Diſeaſe comes from a hot
cauſe, I bid him keep (till
he

he recovers) to the Medicines and diet belonging to the first Chapter. If from a *cold* cause, then to use no other Diet and Medicines than is contained in the second Chapter. If from a moist or dry cause, then to the Diet, and Directions in the third and fourth Chapter. If Diet and our Cordial Drinks do not do, then I recommend them to the Stove and Artificial Bath, mentioned in the second part of these Dialogues ; and if then, and there they mend not, you may conclude

clude their case desperate
and more fit for the Divine
than Physician.

Finis part the first.



Miscelanea Medica :
OR, A
SUPPLEMENT
TO
Kitchin - Physick ;
To which is added,
A short DISCOURSE
ON
STOVING
AND
BATHING:
WITH

Some transient and occasional
Notes on Dr. *George Thompson*
sons Γαλλωο-μεμψις.

*Nec lex est justior ulla
Quam necis artificis arte perire sua.*

L O N D O N,
Printed in the year 1 6 7 5.



H I P P O C R A T I S
&
G A L E N I
F A U T O R I B U S,

Speciatim

Erudito viro, mihiq; observando,
Thomæ Austen Armigero,

Mei amicissimo,

Necnon

Egregiè Doctis

J. N. & T. S.

Medicinæ Doctōribus.

Pellæo Juveni, Cultor
non sufficit unus—

A 2

Duos

Epistola Dedicatoria.

*Duos igitur tanto Heroi ,
diversi generis , obtigisse ,
memoriæ traditur , Crate-
rum scilicet, φιλοβασιλέα, &
Hephestionem, φιλαλεξάνδρον,
ab eodem appellatos. Quo-
rum , ille quidem Regem ,
hic vero Alexandrum, co-
luisse dicitur : Mihi quoque,
in publicum prodeunti, ana-
logo quopiam, multo magis
opus esse, quis dubitet? Re-
pertis enim libelli, & causæ
quam tractat justissimæ pa-
tronis idoneis, alios etiam,
Scriptoris*

Epistola Dedicatoria.

Scriptoris protectores, ex-
quirendos facile persensi:
Nec mora, Vos enim, viri
egregii, illico mihi in men-
tem rediistis, (unde quidem,
(ut verius dicam) nun-
quam abestis) qui me, vè-
stra familiaritate, olim
dignati, sic me, sic mea
omnia, utcunque tenuia, e-
stimatis, & vel laudare,
vel saltem excusare, parati
estis, ut aliis, hunc tracta-
tum inscribere, vel alios,
mei Defensores adoptare,
nefas

Epistola Dedicatoria.

nefas duxerim.

De meipso (more Chymicorum speciatim τῷ λογικῷ τεχνῷ & μεμψιγαλίῳ, G. T.) multa promittere modestia non patitur; & quamvis mihi non sum tam suffensus ut quidquam de me magnopere pollicear, in utraq; tamen Academiâ educato, exactis etiam viginti propè annis in studio & praxi Medicinæ, Chymiae, & Anatomiae, liceat mihi dicere me non prorsus ignarum esse
pluri-

Epistola Dedicatoria.

*plurimorum, sive Dogmatum
sive Experimentorum, quæ
alicujus in hâc arte momenti
sunt. Quapropter navem
solvendi & hunc oceanum
discurrendi copiam facile
mihi dandam confido, gra-
tum aliquid & utile huma-
no generi exponere studen-
ti. Valete viri egregiè
docti, Accipite hoc offe-
rentem παρεργόν; Pergite mi-
hi (quod semper facitis)
indulgere, meiq; patrocini-*

Epistola Dedicatoria.

*um suscipere, dignemini :
& perpetuo favete*

Addictissimo Vestri,

T. C.

Miscelanea

L

Miscelanea Medica :
OR, A
S U P P L E M E N T
T O
Kitchin - Phyfick.

The Second Part.

ALL Phyficians whom we
ought moft to confide
in, do conclude and
have determined it as a moft
undoubted Truth, to cure with
con-

contraries, and preserve with Cordials, according to that confirm'd Aphorism of *contraria contrariis curantur: Similia similibus, conservantur.*

Paracelsus, Theophrastus, Bombastus, Van-Helmont, and some of their late conceited Disciples, without taking any notice of this distinction, do *morbum morbo curare*: and venture to attempt the putting out of fire with fire: Or, curing hot Diseases with hot Medicines, and consequently cold Diseases with cold. *Hippocrates, Galen*, and their more aged Off-spring; on the other hand judge it more reasonable and practicable to put out fire with water; and to subdue the cold effects of water, by heat or fire: and to this end, if the Disease be hot and dry, as a Fever, they advise

vise such Food and Physick, as is cold and moist; and hot and dry Meats and Medicines to subdue a disease that is moist and cold; never neglecting (as is supposed by the Chymist) to supply *Nature*, though not the *Disease*, with convenient, delightful, and proper Cordials, always remembering, not to *nourish*, but to oppose a Disease, with things that remove, or alter it by their qualities.

We are much beholden to the temperament and qualities of things, for the preservation of our health, and curing Diseases, nor is there, through the benignity and bounty of God, any accident or distemper, but hath its remedy assigned it, by the matter, form, temperament or qualities of Medicines, knew we but *certainly* how, and when
to

4 A Supplement

to apply them : and therefore it is, that *Physiology*, and all the five parts of *Physick*, are more absolutely necessary, than the most exalted, and accurate Medicines of the *Chymist*: and though by some (who know the vulgar neither do, nor will know any thing but what is vulgar) the *Galenist* and *Chymist* are represented, as two distinct, different and inconsistent things, yet 'tis certain, they both serve but to make up one intire Artist: And I could tell you *Eugenius* not only of some Physicians, but some also of your own profession, that can compare, if not out-do the greatest Don and Heroes (as they think themselves) of the Chymical and Hermetick Sect: And because you may depend upon it for a Truth, that all
Dis-

Diseases and Remedies, may as well and better be comprehended under some of the simple or compound Qualities, than any other invented *Idea*, Name or Notion whatever of the conceited Chymist, to this very end, the foregoing Chapters in the first Part, have given you a practical account of such things, as do *preserve* by their *agreement* with Nature, and *cure* by their *contrariety* to the Disease; and not to advise people to a Diet, that is answerable to their Disease and Physick they are prescribed, is to ruine them: nor are they by any but conceited Practitioners and Humorists, to be left at large, to feed as they think fit on old Cheese, Red-herring, or to inflame themselves with the more subtil and penetrating
Spirits

Spirits of Brandy, Punch and *Aqua Vitæ*, which, though at first they seem to content Nature, and exalt the *Archens*, or vital and natural heat of our bodies, yet they so alter also the natural tone, temper and ferments of the pancreas, blood and stomach, that (in a little time) they leave them languid, faint and vappid: By these things the Chymist may for a while, seemingly make his *Archens* or Nature blaze the better; but (like a Torch with often beating) it will certainly burn out the sooner: and 'tis rare to find any accustomed Brandy, or *Aqua vitæ* Bubber, when once sick ever to recover, because the frequent use of such things, make all other Cordials useless and invalid in time of sickness, and when Nature
should

should stand most in need of them. Besides, they either at first so inflame the vital Spirits, as to produce such acute, sharp, and sudden Diseases, as Fevers, Apoplexies, and the like, or else in time (as one fire puts out another) they extinguish the vital heat and moisture, and thereby occasion such chronick and fatal Diseases, as Gouts, Dropsies, Palsies, Hecticks, Scorbutts, Consumptions, and death it self.

In short, our blood and spirits may as well be too much *agitated* as *idle*, and the volatile Salts may stand in as much need of fixing, as the fixed Salts of volatilizing, nor is their less danger in one than the other: and how the Chymist, only with his hot fiery Cordial Spirits at one and the same time, can
serve

serve two such different Masters, I understand not, and must herein submit to better judgements than my own, and surely, such a modest and mannerly condescension, as this would have better become *Mempsis*, than an unmanly disdaining others to magnifie himself; nothing being more intolerable and base, than inurbanity: Nor can I but wonder with what confidence he can pretend (as he does, page 187) to subdue the irregular passions, and reform the *sinful* inclinations of others by his Medicines, when, after so many thousand Doses, as he says he has taken himself, (only to animate others) as yet he has not conquer'd his own: his prevaricating in this is enough on all occasions, to call in question his integrity, and

and to make him suspected a—
Chymist : Nor are we so much
to confide in the loud *Hyper-*
bolies of his Medicines, and great
brags that are daily made of
Pantamagogons, *Alexi-stoma-*
chons, &c. As to some few well
digested institutions, that may
practically relate to the six
non-Naturals, and a Directory
for Diet.

Like Food, like Flesh, like
Meat, like Medicine, was once
almost grown proverbial : and
some old Philosophers, by the
continual succession of new mat-
ter by Aliments ; have *not only*
affirmed ; that from sick men
we may become sound *men* :
but of late the Chymists have
so improv'd, and advanced the
Notion in behalf of their *Æ-*
therial, and supernatural Spi-
rits, that we may (say they)

also become *new men*; and one of the best and most accomplish'd of the Chymical Cabal (meaning *Memphis*) has undertaken (on condition his Majesty will be gracious to that profession) not only to cure his Subjects of Incontinency, Atheism, Profaneness, and all manner of Sin and Debauchery: But will make them also Just, Devout, Loyal and Religious, only by cokesing, taming, and tickling the *Archeus* with his Hermetick and Chymical preparations: and to gratifie farther, his sacred royal Master for so great a kindness he engages (to use his own words, pag. 187. of his *ισχυρο-μεμψις*) by the powerful operation of his *ιατρικη* (*i. e.* in plain English his profound skill in Physick) to convert *Quakers*, *Catabaptists*,

to Kitchen-Physick. II

baptists, Independents, Separatists, Schismaticks & the multitude of Phanaticks to the Church of England. Do this, & thou shalt have my consent, not only to be honest *George*, Doctor *George*, and *George* the Doctor: But Sir *George*, St. *George*, and *George* the Saint.

But in good earnest I wish, dear Doctor, thou hadst conceil'd the Divine and Moral operations of thy Medicines, upon the hearts and consciences of poor Mortals, because In these his Majesties Dominions thou canst now never more hope for any practice and employ as a Medicaster: for surely the profane Cavalier he'l not meddle with thee, for fear of being made a Schismatick, a religious Rebel or Round-head: Nor will I'm sure the devout Phanatick, for fear of being damn'd

for an Atheist, a debauch'd and honest Royalist : now then or never recant, and own the Doctrine of *Contrarieties* : now, now or never is the time to make it appear and convince the ignorant Heretical, Reprobate, and unconverted *Galenist*, that thy Chymical and Hermetick Physick, can at one and the same time work such contrary effects, as to make the Serpent (thy self dear Doctor) a Saint ; a Royalist, a Round-head, and a Rebel a Royalist ; Now I say is the time, the very time for thee, O *Mempsis*, to work these wonders ; or else, (with pity and compassion I speak it) thou must, I, thou must pack up, and be gone into some of those horrid regions, where people are neither for God nor the King ; for King nor Parliment,
no,

no, nor for my Lord Mayor, nor
Common-council.

I wish also, that the *Doct^r*
had not intimated, and suggest-
ed to his Majesty that in good
conscience (for the good service
he has done himself, and Royal
Father of blessed Memory) he
ought, or can do no less than o-
verthrow, or at least new Mo-
del, and purge with his reform-
ing *Physick*, his College of Phy-
sicians, and two famous Univer-
ties, *Cambridge* and *Oxford*.

But above all things, after all
thy glorious boasts and brags
of Loyalty, thou wert be-
witch'd to petition the Parlia-
ment for no less (in effect) than
his Majesties; there own, and
the peoples lives and liberties:
for what difference is there be-
twixt their being *ruin'd*, and
their *erecting* a College for *Memp-*

sis, with immunities for him, his Heirs and Assigns to *dispense* all the Medicines, that must be made use of in his Majesties Dominions.

This *George*, however reasonable, and necessary it seems to thy self; yet, after thou hast fluttered a little longer like a Feather in the wind, thou wilt find that the Parliament will let thee drop, and take no more notice of thy Phanatick Freeks and frisking Seminalities of thy brain, than if a Tom-tit-mous, an Owl, or a Jack-daw had flown over *Westminster*. Let Wisdom bawl, and utter her voice never so loud; let her scream and tear her throat in pieces; 'tis (as thou sayst *George*) all one, as if thou shouldst vociferate Neptune to forbear swallowing up Ships, since 'tis
his

his Nature to do such dirty and mischievous tricks: All which the Lord Mayor, and Court of Aldermen taking into their consideration, and that there's no hope, that either the King or Parliament will accommodate thee with a College; our Senators and City Heroes are at this time preparing one for thee at *Moor-gate*.

And now, seeing he is so hardly dealt with; let his Majesty, his two Houses, his Nobility and Gentry; the Bishops and Clergy; the Lawyers and Laity; the whole City, Town and Country look to it as they will, 'tis to be feared, that whatever Chymick and Hermetick Physick can do, shall be done to have the same effects on them as on himself: and (if Heaven helps not) convert them all to

non-conformity, faction and sedition.

This zealous *Memphis* in another place of his *Evangelium Chymicum* (for all he says is Gospel) has a hymn to his Creator (and by the way let me solemnly tell him, I wonder how he dare concern so great a God! in his little designs) for putting it into the hearts of *rusticks* and *Mariners*, with their Punch, Brandy, and *Aqua vite* bottles, to teach sottish *Galenists*, the use and excellencies of his well distilled Spirits, and the foolery of their dull Julips, fulsom and fruitless Apozems, Bochets, Cullices and Gellies, as you may read at large in several Paragraphs and Pages of his Book.

But to leave these extravagancies, and flurts of the Hypocondres

pocondres: Lets hear what *Galen* upon *Hippocrates* says concerning this affair of Aliments:
 “ This grave Philosopher in his
 “ Book *De Elementis*, tells us,
 “ that by a dissent of the first
 “ qualities (not from the *Pun-*
 “ *ctum latens*, the little Atoms
 “ in the *Archeus*, and Seminal
 “ *Ideas* in the *Materia primâ*, as
 our inspired *Mempsis* will have
 it) but from the dissent of these
 first Qualities, says our Author,
 which proceeds immediately
 from the Elements themselves,
 and the Aliments; man is born
 for the Physician, and were it
 not for the defects proceeding
 from these two, man could never
 dye.

From the four Elements,
 come the four Qualities of heat,
 cold, driness and moisture:
 from these arise the tem-
 peraments

peraments of Aliments ; and from our Aliments, come the four humours, call'd Choler, Phlegm, Blood and Melancholy ; and out of these humours the parts ; and from those parts the whole, or what we call a humane body : and when any of these four temperaments or humours are extinct, deprav'd or hurt in Quantity, Quality, or Motion, then follows Sickness and Death : So that in effect, Life and Death, and every mans temper and constitution, depends more or less upon the Aliments he feeds on ; and the humours themselves are nothing more than the effect of food, *v. g* Choler is the *fomes* of blood made of *Aliments* over digested and concocted, and serves to ferment, agitate, or *brisk up the constipated*

stipated Ideas of the Archeus,
 Flegm is made of *Food*, (for
 want of natural heat) not e-
 nough concocted , and bridles
 choler , and keeps the blood
 and humours from burninig,
 tames , and fixes the Spirits ,
 and makes the body, cool, fat,
 moist and soluble. Blood is made
 of *Food* , perfectly elaborated
 to augment and nourish the
 parts : good Food makes good
 Blood ; and good Blood makes
 good Flesh : So that in effect,
 Flesh and Blood is only good
 Food. Melancholy is the *Ter-
 ra damnata* : The Devil, the
 thick and drossie part of *Food*
 and Blood ; and was intended
 by Nature to bridle the ἐνερ-
 γήματα , the *fomes* or froth of
 sperm and spirits ; to temper
 rage and lust, to compose the
 thoughts and imaginations :
 but

but being deprav'd, it works contrary effects, as we see in our friend *Mempsis*.

From this little representation of man, an intelligent, and considering person may find out as easily, as by the *Ideas*, *Atomes*, or *Magots* in the *Archeus*, how we come by Diseases, our dissolution and death; and also how necessary, a direct and due diet, such a diet as may answer to the four temperaments, and humours of our bodies, choler, phlegm, blood, and Melancholy: how necessary this (I say) is for the preventing, and curing Diseases; as might be farther amplified, but that I must avoid *prolixity*, that the Book may not be too chargeable for the poor: Or else it might be made evident, that a diet may be collected,
not

to Kitchen-Physick. 21

not only to *heat, cool, dry and moisten*, but also to

Bind	Thicken	Lenifie
Relax	Thin	Revel
Restore	Deobstruate	Resist Poyson

And all things else, that Pharmacy it self can necessarily lay claim to, towards the conservation of man. But this will not consist with a short essay, and therefore as concisely, as the subject will permit, I shall only add a description of the Nature, Use and Vertues of an *Artificial Bath*

Bath, and stove hereunto annex'd; with which, our *Ambrosiopæas*, and a proper Diet may be performed as much as can reasonably be expected from the means.

What a help it is to Nature, to throw off by sweat those saline, acid, sulphureous, and corrosive particles of blood, which are the root of all Diseases, is manifested by the daily experience of such as are daily relieved by it, in Gouts, Scorbutts, Hæticks, the Evil, Palsies, and the like:

like : as it helps thus to discharge the *Serum Salsum*, the salt, sharp and watery parts of blood by the skin ; how far this, I say, may extend it self, both for the preventing and curing many potent Diseases, when Diet and other Remedies are deficient, and cannot do it, I leave to the bounty of a prudent and liberal conception.

It is so contriv'd that 'tis impossible for the patient to take cold, to faint or sweat beyond their strength,

strength, and own inclinations; nor is there any nuissance in it, that is incident to Stoving, or sweating in other Baths.

Place here the Figure.

AN
 APPENDIX:
 OR
 Practical Cautions
 AND
 DIRECTIONS
 To be observed about
 STOVING
 AND
 BATHING.

S*Stoving* and *Bathing*
 are two different
 things: the first may not
 improperly be call'd a dry
 Bath, the other a wet; and
 C when

when ever you meet with the word Bath, you are to understand swearing in something that is liquid, as luke-warm Milk, Milk and Water, or only warm water, or water prepared with ingredients proper for the diseased person.

Note also, that a Bath with very hot water, dries more than it moistens, and contracts the skin and pores, rather than relax or open them; and serves to supply the intention of a cold Bath; or bathing in cold water with such parts & persons, as cannot safely go into cold water : But a
Bath

Bath of *heated*, tepid, or *warm* water, is of so great a latitude, that it extends it self to most Diseases, and serves (to use the words of a learned Author on this subject, Dr. J. F.) effectually more than any thing Physick is prescribed for, to defecate the blood and humours, to mollifie the hardness of the Spleen and bowels, to moisten, cool, and nourish a hot and dry constitution and liver, to rarifie and resolve also all cold congealed humours, and to prevent Barrenness and miscarrying, that is occasioned by any *intempe-*

ries of cold, heat or dryness.

When you meet with the word Stove, you are to understand sweating as in a Hot-house, *without* any thing that is moist and liquid: You will also sometimes find the word *Vaporarium* used in this Appendix, the meaning of which will be known hereafter.

The Romans were most addicted to Bains or Baths; the Lacedemonians, Russians, Germans, and most Northern Nations to Stoves: The Turks, French and Italians, use both Baths and Stoves

Stoves : and as soon as they come out of the Stove, they enter into a Bain or Bath of warm water, to wash away the recrements, slime, mador or mud (as it were) that stoving without bathing is apt to leave upon the skin.

By this means also, the skin is not only made pure, clean and smooth, but also plump and fleshy : and according as the Bath may be dulcified and prepared, it will nourish, feed and refresh the limbs and muscular parts, more than food : nor is there any thing to be done by the

natural Baths at *Bathe*, but may be also performed by artificial Baths of Sulphur, Bitumen, Nitre, &c. and being advisedly used, they do as manifestly answer the expectation of the patient, as any remedies whatever; in order to which observe these few Directions.

1. Never Stove when the blood wants ferment, or (according to the Notion of the Chymist) when the fixed salts of the blood have over-ruled the volatil, as in Dropsies, and some sorts of Scurvies: But when the Sulphur of the blood
is

is too much exalted (the
 fomes of most acute dis-
 eases) or acrimony and a-
 cidity has insinuated it self
 into the Mass, and yet the
 blood not vapid, then the
 Stove is a proper, and most
 effectual remedy : Or, more
 plainly, according to the
 significant, apparent, and
 practical meaning of the
 Galenist ; Stoving is not
 so proper and beneficial,
 for weak, lean, hot, hectick,
 dry, cholerick, maciated,
 melancholy and squalid
 bodies , as bathing ; nor
 bathing for cold, moist,
 fat, corpulent, plethorick,
 phlegmatick & hydropick

constitutions and diseases, as stoving : The Stove is most proper for the Spring, Autum and Winter ; the Bath for the heat of Summer : the *Vaporarium* is neither bathing nor stoveing , but differing from both, and to be used by all sorts of persons at any time.

2. Before you Bathe, or enter into the Stove ; if your body be not naturally soluble, be sure it be made so by Art : Take a gentle Clyster over night, if you intend to sweat next morning, or take the like Clyster in the afternoon,
if

if you intend to sweat at night. An hour before bed-time, and two or three hours after you have eaten a light supper, is the best time both for bathing and stoving, because you may lie all night after in your bed, and have your body well refresh'd and settled by morning. Note also, that while you are sweating in a Stove, Bath or Bed, you may refresh your self with Mace-ale, Egg - caudle, Chicken-broth, or any convenient Bocheet, supping or liquid Aliment.

3. When you come out
of

of any Stove or Bath, take great care you take not cold : For preventing which, and many other accidents, nothing hath ever yet been invented comparable to this ἐγνάθισμα, *Balneum*, and *vaporarium*, now all in one presented to you; which is so safe, so commodious and effectual, both for preventing and curing almost all Diseases, that nothing ever was, or can be advised better, for private Families than to have one of them constantly in their houses; it being so contrived, that it may stand in
any

any bed-chamber, with as much conveniency and ornament, as a well wrought Chest of Drawers or Cabinet.

In *Italy, France, Germany, Turkie*, and many other Countries, they are so curious, and (not without good cause) so addicted to stoving and bathing, that they count their habitations not compleatly furnish'd, and well provided and cared for, until they have them in their houses, esteeming them the most commendable and necessary furniture that belongs to them : and scarce

a Family of any remark and quality is to be found without them ; and if our English Gentry, especially those that live in the Country, remote from Physicians, did also take up this custom, they would have no cause to repent them of their care and consideration: Besides, not only their healths, but interest and good husbandry might induce them to it, it being the most profitable Physician and Apothecary they can make use of.

Another benefit of having them in their houses, is the accommodation

tion of their servants, attendants, bedding and linnen, and the avoiding many accidents by lying, bathing or stoving after strangers : by this means also, they will be encouraged to use them the oftner ; at least 'tis likely it will induce them not to fail, spring and fall ; those being (though no time amiss) the most necessary times to prevent Diseases, and preserve their bodies in a perfect *εὐφορία*, health and integrity the whole year after.

I know, and am well assured, that Physicians would

would frequently advise their Patients to stoving and bathing, had they them in their own houses, but the charge and trouble on all occasions of providing them, does too often discourage both the Patient and Physician. By this means also you may avoid Spring and Fall, the use of Diet-Drinks, Physick-ale, and the like, which being at those times so rashly and promiscuously used as they are, do more hurt than good. Letting blood also in the Spring, may by this means be prevented, only observing

serving then a *spare* and *cool* Diet, which the Ancients call'd their *κρυαῖα*, or *succedaneum* to blood-letting : Abstinence rather than bleeding being their way to abate blood, and prevent diseases : and to deal uprightly in a matter of so great concernment, for a preventive, 'tis to be preferred before opening of a Vein, which I do not much fancy, but in cases of extreme necessity, and not upon every trivial distemper, and occasion that offers it self : Blood being that which makes blood, and (as the oyl and lamp
of

of life) not prodigally to be expended, lest like the foolish Virgins we have our Oyl to buy, when we should have it to burn.

The particular benefits of bathing and stoving are not easily to be reckoned up in a transient discourse, but that which they are so generally fam'd for, is to depurate the bad recrements of the blood, the lassitude, and lumpishness of the limbs, and to make the whole body brisk, nimble, light and airy.

They prevent and cure all Agues, and Fevers of all sorts, both ardent, hectic

thick, putrid and pestilential; and in times of contagion, are of absolute use, provided the place they sweat in (as it commonly happeneth) be not infected; which (if for nothing else) were enough to encourage persons to have these Stoves in their Houses.

And as there is nothing more effectual to prevent the Plague, than sweating moderately in these sorts of Stoves, once or twice a week: So also, if *infected*, nothing can exceed them for a Cure, taking at the same time convenient Cor-

D dials:

dials: Nature by a Metastasis, being thereby assisted to throw off the poyson and venom of the blood, from the Center, to the remote parts of the body, which is the only intention of the cure, the like is to be said of the Small-pox, malignant Fevers, and all contagious diseases.

It relieves or cures all sorts of pains and aches, as Sciatica's, Gouts, &c. it cures also limbs, that are weak and relax'd, and all cold, and moist diseases got by cold.

Bathing by the mildness of its heat, mollifies and
re-

relaxes, softens & smooths, and on this account is very proper, and very prevalent to cure contracted members, and parts obstructed, either outward or inward, as the breast, spleen, liver.

Bathing also, wonderfully relieves and easeth Nephritick pains, and such as are tortured and troubled with the Stone, Cholick pains, Hemorrhoids, stopping of Urine and Courses, and makes a constive belly soluble and loose.

All diseases of the sinews, and all internal diseases proceeding from a

D 2 cold

cold and moist cause, are prevented & cured by *Stoving*, as Rheumes, Palsies, Lethargies, Cramps, Deafness, weakness, swelling and numbness of the joynts : 'tis also a specificke against the Kings-Evil and Jaundies, Scabs, Itch, Chilblains, and all efflorescences of the skin. In short, it so alters and defecates the blood, that you may alter as you will by them and diet, the whole habit of the body, & make it another thing than what it is ; like the ship at *Athens*, though it continued still a ship, yet had it not
by

by often reparation, one foot of the timber it was first built with.

And not only sick and diseased persons, but such as are in health may receive profit, but no prejudice in the least by them: and my ingenuous friend Mr. H. H. has told me, that in his travels to *Russia, Sclavonia*, and other Eastern parts of *Europe*, he observed that in those Countries, it was not possible for the inhabitants to live (for want of ventilation) were it not for their Stoves, but by the continual and frequent use of them, no people are to

be found more sound and healthful; and are thereby so little beholden to Physick, that the name is scarce known among them: and not a place of any note, but has one in them

So also the Scorbute or Scurvy, by often and frequent Stoving, is never heard of among those people (though for want of perspiration) they else be inclin'd to it more than we in *England*. their only refuge also to prevent Fevers, Gouts, Palsies, &c. after they have debauch'd themselves with high drinking, which these people

people, to the great scandal of their Country, are most infamously addicted unto.

Many people, especially such as are Hysterick and Hypochondriack, by Stoving in common Stoves and Hot-houses, are subject to fumes, head-ach, and suffocating vapours. But in this sort of Stoving (the head being in Air, all the sweat) these other evil accidents are prevented, nor are they at all offended with any noisome vapours or suffocating fumes.

46 Of Stoving

be found more sound and healthful ; and are thereby so little beholden to Physick, that the name is scarce known among them : and not a place of any note, but has one in them

So also the Scorbute or Scurvy, by often and frequent Stoving , is never heard of among those people (though for want of perspiration) they would else be inclin'd to it more than we in *England*. 'Tis their only refuge also to prevent Fevers , Gouts, Palsies, &c. after they have debauch'd themselves with high drinking, which these
people

people, to the great scandal of their Country, are most infamously addicted unto.

Many people, especially such as are Hysterick and Hypochondriack, by Stoving in common Stoves and Hot-houses, are subject to fumes, head-ach, swoonings, and suffocating vapours : But in this sort of Stove, (the head being in the open Air, all the while they sweat) these and many other evil accidents are prevented, nor are they at all offended with any noisome vapours or suffocating fumes.

The manner of using it is thus,

Your body being made soluble by some gentle Lenitive or Clyster, go naked into the Stove; stay in it about half an hour more or less to your content; or the nature of your disease, taking while you sweat some comfortable supping, as Mace ale, or whatever else may be advised by your Physician; while you are sweating, you may increase or decrease the heat your self, and sweat as you please; after you have sweat to your content, you may have the Flammifers, or fire Vessels removed; and the neck-board slid away, and so slip down into the wet Bath, and there wash off the recrements, the slime and filth of your former sweat, with balls invented for that

that purpose : Then (after you have bathed about half an hour) stand upon your feet, and wipe your body dry, & step out of the Bath into a warm Bed, and lye warm till your body be well settled, and afterwards rise, and having taken some warm broth, you may go abroad, renewed to admiration, and sufficiently recompenced for what you have done.

28 That which we call *vaporarium*, is a place in the Stove, contriv'd chiefly for diseases of the Womb, *Annus*, and diseases of the inferiour belly; as Dysenteries, Hemorrhoids, *Cancers*, and fistulated Ulcers, Scyrrhous tumours, Barrenness, Abortion, Menses, Secundines, and every *Pæg ylwamêi*; and were it for nothing else but decency (*Cum vapor per insundibulum & fistulam plumbeam* in
Ute.

Uterum , vel anum ingredia-
tur) it was enough to induce
 private Families and persons to
 have one of these Stoves by
 them.

It still remains, that I give
 some account of the Hydro-
 ticks which feed the Flammi-
 fers; or *how* and *what* it is that
 causeth the patient to sweat ; it
 is not caused by any gross mate-
 rial fire of wood, coles, &c. as
 the common Chairs and Stoves
 are , but 'tis by an essential
 Oyl, cohobited by retorts with
 well rectified Spirit of Wine;
 and if you have the true exalt-
 ed, and perfect Oyly-spirit so
 well incorporated , and sepa-
 rated from its phlegm, as it
 ought, it will penetrate, and
 prove as active as lightning it
 self.

There are some who know

no better, who do in these cases use common Brandy, and our poor, mean English Spirits, and they succeed in their cures accordingly, there being seldom any visible or manifest benefit received by it : Whereas, those mighty and potent diseases, of a confirm'd knotted Gout, an ulcerated Kings-evil, Palsies, and the like, are frequently subdued by the Oyly spirit rightly prepared, as might be made appear, did it not favour too much of the *Pseudochymist*, the Mountebank and Mechanick.

All that I have else to add, being confined to a short Treatise, and supposing that after the publishing this manner of Bathing and Stoving, there will be no want of undertakers, and such as will pretend to the utmost that can be done by it ;
yet,

yet, that abuses may be prevented, and none but wilful people deceived, this is to signify, that the very same preparation of Spirits for the Flammifers, that produce those great effects by sweat, and that I use my self, may be had at Mr. Briggs an Apothecary, at his house by *Abb Church* near *Cannon-street*: or in *Spittle-fields* near the *Salmon*. By the help of which Spirit, any that have these Stoves of their own, may do as much with them towards curing themselves, as can be done for them, by the most mighty hand, and most magnified Medicine of a Chymist.

Those that desire more ample satisfaction on this subject may read *Galen*, *de sanitat. tuend.* The Learned *Lord Kerulam*, *de vit. & morte*: And the wise *Seneca's Epist. de Baln.*

F I N I S.

*Books sold by Dorman Newman,
at the King's Arms in the
Poultry.*

Folio.

THe Regular Architect:
Or the General Rule
of the five Orders of Ar-
chitecture of Mr. *Giacomo Ba-
rozzio Da Vignola*. With a
new Addition of *Michael Ange-
lo Buonaroti*. Rendred into
English from the Original Ita-
lian, and explained by *John
Leeke*, Student in the Mathema-
ticks, for the use and benefit of
free Masons, Carpenters, Joy-
ners, Carvers, Painters, Brick-
layers, Playsterers: In General
for all Ingenious Persons that
are concerned in the famous
Art of Building.

Quarto

Books sold by

Quarto.

A Golden Key to open hidden Treasures, or several great Points which refer to the Saints present blessedness, and their future happiness, with the Resolution of several important Questions, the Active and Passive obedience of Christ vindicated and improved, II. serious singular Pleas, which all sincere Christians may safely make to those 10. Scriptures, which Speak of the General Judgement, and of the Particular Judgement that must certainly pass on all, &c. the first and second part. By Tho. Brooks, late Preacher of the Gospel at Margarets New Fish-street.

A Practical Exposition of the Ten Commandments: With a resolution of several Momentous Questions and Cases of
Con-

Dorman Newman.

Conscience. By the Learned
Laborious, and Faithful Servant
of Jesus Christ, *James Durham*.
Late Minister of the Gospel at
Glasgow.

Paradise opened : Or the Se-
crets, Mysteries, and Rarities
of Divine Love, of Infinite Wis-
dom, and of Wonderful Coun-
sel, laid open to Publick View.
Also the Covenant of Grace,
and the high and glorious
Transactions of the Father and
the Son in the Covenant of
Redemption opened, and im-
proved at large, with the Reso-
lution of divers important Que-
stions and Cases concerning
both Covenants. To which is
added a sober and serious Dis-
course, about the Favourable,
Signal and Eminent Presence of
the Lord with his people in
their greatest Troubles, deep-
est Distresses, and most deadly
Dan-

Books sold by, &c.

Dangers. Being the Second and Last Part of the *Golden Key*. By *Thomas Brooks*, late Preacher of the Gospel, at *Margarets New-Fishstreet*.

Letters of Advice from two Reverend Divines, to a young Gentleman about a weighty Case of Conscience, and by him recommended to the serious perusal of all those that may fall into the same Condition.

F I N I S.
